

Quitters — Betrayers Believers

(Read John 6:66-71)

Tenth Sunday after Trinity.

Many people followed Jesus while he walked on earth. They had various reasons for being in that company. Some followed only for a short time. We can call them quitters. There were those who were with Him who later were along in crucifying Him. They are betrayers. There were, however, those who were faithful. These are the believers.

I. QUITTERS

1. Many become disciples of Jesus in infant baptism. That is a good beginning. Yet through lack of spiritual nourishment and through the temptations in this wicked world some do not continue in the company of Jesus.

2. There are those who remain faithful to Jesus until they at confirmation promise openly that they will by His grace continue on that way. This is much to be thankful for. But even among these some become careless and drift away in the world.

3. Quitting Jesus may come about in a subtle way in that the person gradually starves his soul through neglect of the means of grace and through neglect of prayer. Others make a more sudden break with Him when they refuse to submit to some word of God that has been revealed to them. They think, "This is a hard saying; who can listen to it." v.60. Then they draw back and walk no more with Him.

II. BETRAYERS

(We have an example in Judas.)

1. He started to follow Jesus. He was one of the twelve of whom Jesus said, "Have not I chosen you . . . ?" He was chosen for salvation by Him who would have all men to be saved and come to the knowledge of the truth."

2. But he permitted some sin to go on without settlement. Judas may have acknowledged some of the failings in his life. But he had one sin which he did not deal with honestly. He excused his love of money and covered up his dishonesty in small things that he thought would bring gain to himself.

3. A betrayer is a traitor. One that hides his sin is like a traitor to his country. He is having a secret dealing with the enemy. If we keep hold of sin it gives the enemy of our souls hold of us. One that makes peace with sin instead of with God becomes the enemy of God. Jesus reminds, "Did I not choose you?" He chooses men for salvation. But now as then, some choose their part with the devil. "He who commits sin is of the devil." I John 3:10.

III. BELIEVERS

(We have examples among the faithful disciples.)

1. These are such as have dispaired of self and of anything in themselves for salvation. They say with Peter, "Lord, to whom shall we go?"

2. They are such as walk honestly in the light of God's truth. They permit the truth to search and humble them. They pray, "Search me O Lord . . . see if there is any wicked way within me." When Jesus said, "One of you is a devil", it became a cause of deep heart searching in the lives of every faithful apostle.

3. They are such as have found their all in Jesus. They base all their hope on what He says. And they acknowledge, "you have the words of eternal life; and we have believed, and have come to know that you are the Holy One of God."

Now when Jesus asks, "Will you

WHEN A CHILD BECAME MY TEACHER

By Bishop Eivind Berggrav

There is nothing I enjoy more than baptizing babies. They are so lovely, these baby eyes, and it is a living gospel to see them carried forward and offered to God. Their crying matters not at all, as it is not their nor my goodness which gives us a place in Jesus Christ. There is a gospel in this too.

This boy didn't cry. He was half a year old, so he sat on the arm of the one who carried him, and was pretty lively. I noticed that it was the sparkle of my pectoral cross that caught his attention, so I gave it to him to hold. Then he looked wide-eyed at her who carried him as if to show her the cross. She looked at me in return, and when I saw her eyes, I thought; this is the mother. It is most appropriate that the mother carries the child to the font. Why a stranger, a relative or another on this occasion? No one is more intimately concerned with this than the mother. And besides, all the others do it so awkwardly; they are so self-conscious. This one was entirely caught up in the glory of the moment. When the boy was held over the baptismal water, he looked up with his big blue eyes, alternately at mother and at me, holding the cross in his little fist. None of us could keep the tears back. Now I knew she was the mother.

"Idar Bjornar Skog, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Later I learned where their farm was. It was a long way above the farthest end of Rosvatnet, half a mile from the Swedish border, farthest away of all. After the service on the way home, I said to the parson, "Take these kroner and deposit them in Vefsn savings bank. In the passbook write: For Idar Bjornar Skog."

This was the first part. The rest deals with something altogether different. We continued to Hattfjelldal and Susendal, and then the chaplain and I went by automobile all the miles down to Mosjoen. We had an evening meeting there in Dolstad's two-hundred-year-old octagonal church; then we boarded the local boat and sailed out the fjord. The following day we held a visitation in a branch church out by the ocean. The parson came early and said: "There is great excitement in this parish. A discussion about baptism is going like a storm over the district. There is a fermentation that threatens to carry everything with it—man against man; homes are being divided; sheer bitterness is controlling the people. What shall we do? Lecture against it?"

"No," I replied. "When it has gotten thus far, lecturing against it will do no good. That would only incite ill feeling. Speak directly on the matter to all who will listen and who ask. Let the baptism come positively, not controversially, to its proper place in the service. Gather those who will come; strengthen their faith and encourage them. But do not controvert."

Nevertheless I felt a trembling within me. Weary from the journey, I had been looking forward to a peaceful service with a sympathetic congregation. I had no idea of this conflict which had flared up in this last half year. The precursor came into the vestry: "They will soon burst the walls. The church is crowded with opponents of infant baptism craving an opportunity to argue. The air is electric."

I don't remember what I preached

also go away?" Are you a quitter, betrayer or a believer.—J. S. Stolee.

about. It was not a difficult audience. But I realized that it would be hard to take over immediately the examination of the children in this poorly ventilated church. So I asked the parson if he would accommodate by taking the children the first ten minutes, so I might have a breathing spell. I almost sank down on a chair in the chancel. I was thunderstruck when I heard the parson say to the children: "Now we shall talk about child baptism. I shall start and the bishop will conclude." I dreaded this. Difficulties were looming up. There were only a few minutes in which to straighten it out. But minutes—in this atmosphere, the problem of child baptism—it was only to declare in advance that I was check-mated. If I only hadn't been so absolutely spent. I couldn't even think. Now all the long distance driving and the many sleepless nights were taking revenge.

I looked at my watch. The ten minutes would soon be up. The pastor was rapidly nearing the burning question. I prayed. I felt myself powerless in this situation, physically and spiritually. I could only say: "Heavenly Father, I don't know anything." Then I went into the Lord's Prayer.

As I stood in front on the chancel floor with the rows of children before me and the congregation crowded on the floor, in the halls, in the gallery, in corners, I felt as empty and lost as anyone could be. I did not have an idea, much less any plan—not even a starting point. But I had to say something. An old experience has taught me that in an impossible situation, it is best to go right ahead and tackle the worst. So I said, "But, children, these little ones we carry to the baptismal font, can they really have faith?" I was so sure they had the correct answers from school and from books. "No!" It resounded through the church, a unanimous chorus of no! I could have fallen over backwards!

In this terrible second, something strange happened. In the middle of my knock-out, I saw two blue baby eyes above a baptismal font and two chubby fists playing with a cross. In one-tenth of a second, I was a new man. How the association of ideas came, I do not know. But I answered the children very quietly: "Is that so; so you say that such a little child can not have faith. Very well. But now let me ask you something else: Can such a little baptismal child have a bank book?" Now the children felt positive. They actually roared: "No!"

A smile went through me. "Now I've got you." I said. "You really think such a little boy can not own a bank book! Now I'm going to tell you what I did last Wednesday. I baptized a little shaver whose name is Idar Bjornar Skog. He has a bank book; You may step into Vefsn savings bank and ask, and they will tell you. But why did you tell me that he and other little children could not have a bank book? Well, because you thought they were too small for that. A bank book is a book one gets by earning, by accumulating, and by saving; and this an infant cannot do. But you forget that we can be given a bank book. Idar Bjornar had been given his."

In the meantime it had become evident that I could not keep on talking to the children; the time, the air, the tension of the congregation, all indicated that now I should only complete the picture and then stop. So I continued:

"And now, you adults: have not both you and I asked ourselves many

(Continued on Page 4, Column 1)

Topics of Interest

THE WORD ALONE

Why are there so many different denominations? Let us try to find an answer to this question by considering where and how the three main branches of Christendom have sought spiritual truth.

While all have the Bible, they use it differently. The Catholic Church places the Church above the Bible, for only the Church can explain and interpret it. The Reformed Churches (non-Lutheran Protestants) say that God's Word is the truth yet make human reason sit in judgement over the Divine Word. The Lutheran Church answers in its motto, "The Word Alone." To the Word, the Church must conform and reason submit. Reason is not a judge but a handmaid.

There are fundamental differences. Here are diverging paths. Thank God for true Christians in various churches and that God does use many to His glory. But in truthful tolerance and loving understanding we must recognize that differences do exist. These differences always separate, and often scatter.

Study these differing attitudes to the Word and see if the Catholic doctrine has not tended to bondage and darkness; the Reformed to confusion and doubt; and the Lutheran (where they have been true to "the Word alone") to spiritual liberty, unity and growth. Catholicism has been held together, but by totalitarian regimentation and fear; the Reformed division has been sub-divided into hundreds of branches (organically and doctrinally) because human reason has too often decided what the Word of God ought to say; while Lutheranism with its evangelical liberty permitted a diversity of outward organization, through its adherence to "the Word alone" has preserved that essential inner unity of doctrine and spirit. The undenominational, super-revivalistic and unionistic movements which build on human reason, emotion and power and not on the Word alone only "unite to pieces and revive to death." The sects of our day, themselves the products of the divisive Reformed tendencies are quickening that disintegration of Protestantism which is Catholicism's greatest opportunity.

If there is to be "One fold and one Shepherd," it can only be on the basis of "The Word Alone."—A. K. H.

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There is a great deal of uncertainty in the minds of many in regard to infant baptism. Reformed thinking, rather than resting in the Word, is responsible for much of the confusion. Read the splendid article on Page 1 by Bishop Berggrav.

Through these columns we wish to extend our congratulations to the newly elected officers of the Y.P.L.L. At the same time we join with others in expressing thanks to the retiring officers.

Has your congregation sent in its full quota for the Budget and Lutheran World Action?

A CHURCH MEMBER EXPLAINS

"You see, God, it is like this: We could attend church much more faithfully if your day just came at some other time. You have chosen a day that comes at the end of a hard week, when we are all tired out. Not only that, but it is the day following Saturday night. Saturday evening is the one time when we feel that we should enjoy ourselves, so we go to the movies or a party, and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day on which we want to sleep late. In fact, the children are often late to Sunday School because it is difficult for us to get up early enough. It is usually after ten o'clock before the dishes are done, and then it is time to think about the Sunday dinner, not to mention the Sunday paper.

I mean no disrespect and do not claim that my judgment equals yours, but you must realize that you have picked out the very day on which the morning paper takes the longest time to read thoroughly, and also the day on which we have the biggest dinner of the week. Not only that, but you have fixed the hour for the church service at the very time when we must be preparing the dinner.

Then too, we must think of John. He is cooped up in an office all the week, and Sunday morning is the only time he has to tinker with the car. There is no time in the whole week that is quite so good as Sunday morning for cleaning a car and for doing odd jobs around the house. When John gets into his old clothes and gets his hands all greasy, you can hardly expect him to think about going to church. If you did not want him to tinker with a car, you should not have let him get one.

Then there are leaves to be raked into piles and burned, and nearly everybody does that on Sunday morning, usually during the church hour.

I am telling you these things because I want you to see our viewpoint and that it is not our fault that we are not able to get to church on Sunday morning. We should like to go, but it must be clear that the real reason we cannot go is because you have chosen the wrong day. If you will select any day other than Sunday, we shall be glad to give the matter further consideration."

—From Hanley Parish Messenger

35th ANNIVERSARY Scandia Lutheran Church Hendon, Sask.

In thanksgiving to God and in appreciation to the early pioneers of the congregation, Scandia Lutheran Congregation gathered for a three days meeting July 12-14, to celebrate the founding of their congregation thirty-five years ago. Scandia became the center of a Scandinavian settlement about 10 miles north of Wadena, Sask., in the first years of this Century. In 1908 a Ladies Aid was begun by three women, Mrs. Nils Pederson, Mrs. Claus Oberg and Mrs. Malla Larson along with the able help of one of the men, Leif C. Erickson. They began working for a Lutheran Church building. On January 11, 1911, Pastor C. J. Tjomsland, at a meeting held at the home of Leif Erickson, organized the congregation. The first officers elected were Vice-Pres., Leif Erickson; Trustees: Fritz Setterlind, Iver Larson, Erik Mellum; Sec., O. J. Johnson; Treas., Clarence L. Erickson; Deacons: Ole Johnson, Ole Creuz and Claus Oberg. Pastor Tjomsland served till 1912, after which B. Ohnstad served for two years. During Pastor J. H. Roviks service in the congregation the Church was finished and dedicated and the cornerstone laid on Nov. 25, 1915, Supt. Waldal officiating. On June 27, 1919, a great storm took the church building 10 feet off the foundation. It was repaired again and that fall Aug. 3rd, Pastor A. K. Odland came to the parish as a student from the Seminary and was ordained in the Scandia Church, Dr. J. R. Lavik officiating. Pastor Odland served the Congregation until 1925. During his stay he had his residence at Wadena and also Kelvington. When Pastor M. Aandahl came to the parish in 1926 he took up his residence at Rose Valley and Scandia was the southern edge of the parish. Pastor Aandahl served the congregation for 13 years until 1939. The short ministry of Pastor H. Holland was ended on July 5, 1941, when he was taken out of this life after serving for 11 rich months in the Master's vineyard. It was while Scandia was entertaining the Circuit Luther League Convention that word came from the hospital in Saskatoon that their Pastor had passed away. Pastor E. O. Walker served temporarily until the present pastor came in July 1, 1942. The charter members who are still active in the congregation are: C. L. Erickson, who has been Treasurer for 35 years, Mr. and Mrs. Claus Oberg, Mrs. Lenora Stromberg, Erik Mellum, Charles Johnson and Mrs. Nils Pederson, a charter member, was also present for the anniversary.

Sunday morning divine service was held with confirmation and communion. The confirmation class consisted of Eunice Gradin, Ines Wallster, Francis Kiland and Evangeline Mahlum. The afternoon service was the principal celebration session. Evangelist A. M. Mannes preached on the letter to the Laodicean church after which Iva and Elna Gradin sang a duet. Two charter members lit the candles on the anniversary cake which Mrs. C. L. Erickson had provided. The Ladies Aid history and the Congregation history were read and greetings and thanks expressed.

A great blessing to the congregation these days was the visit of Pastor Mannes who brought from God true and stirring messages. We are very thankful that he could be with us for this occasion. Letters of greeting were sent by Pastors Tjomsland and Odland who were not able to be present. The first secretary of the congregation closes his early history with these words:

God's Word is our great heritage and shall be ours forever.

To spread its light from age to age shall be our chief endeavor;

Through life it guides our way, in death it is our stay;

Lord grant while worlds endure, we keep its teachings pure,

Throughout all generations.—J. B. H.



J. J. ANDERSON OF FRUE FEIRER
GULLBRYLLUPP

Johan Anderson og hustru, føtt Martha Olson, feiret nylig sitt gullbryllupp i Annieville like utfor New Westminster, B.C. En stor flokk av barn, barnebarn og barnebarnsbarn var samlet for anledningen. De fleste var kommet langveis, fra Alberta, Winnipeg og helt fra New York.

J. J. Anderson ble føtt den 21de desember 1871 i Valdres, Lyon County, Minnesota. Han ble døpt og konfirmert av pastor Tostensen i St. Lukas kirken. Far hans saavel som besteforeldrene paa morssiden kom fra Valdres i Norge. Fru Anderson ble føtt i Sylte i Valdalen paa Sunnmøre den 16de mai 1872. Hun kom til U.S.A. i 1892 og arbeidet i Madison, Minn., til vaaren, 1895. De ble viet i St. Lukas kirken den 27de juni, 1896, og bodde i Minnesota til vaaren 1904. Da flyttet de til Lethbridge, Alta. Neste aar tok de "homestead" ved Stavely og farmet der til 1923. Det aaret kjøpte de seg farm i Crooked Lake, fire mil øst fra Millet, Alta. Her ble de til de syntes det var paa tide aa begynne aa legge inn aarene. I 1944 kjøpte de sitt hus ved New Westminster. Det er riktig et litet slott med en prektig beliggenhet høyt oppe paa bredden av Fraser River. Fra vinduene og fra havesiden ute paa gressplen har man den deiligste utsikt over byen og elven med sitt myldrende liv. Her bor de nu lykkelige og fredelig hos sin elste datter og svigersinnen, hr. og fru N. Munk, som nu eier huset.

Hele sitt liv har Anderson vært levende interessert i kirke- og skolearbeidet saavel som farmerorganisasjoner. I mange aar var han medlem av skolestyret ved Camrose Lutheran College. Han har tatt aktiv del i arbeidet innen United Farmers' Association. Ennu er han aarvaaken i alle samfunnsspørsmål, men nu er det mest kirken som drar. Konen har vært ham en trofast støtte i alle disse aarene. Sammen bygde de et prektig hjem, preget av gudsfrykt og godt humør.

Syv døtre og to sønner, (den ene døde som spedbarn) var Guds gave til hjemmet—fru Nils Munk, Annieville, fru pastor K. Bergsagel, Winnipeg, fru H. Gullekson, Wetaskiwin, fru W. Bergsagel, New York, fru Georg Moi, Camrose, fru S. Perry, Edmonton, fru T. O. Hall, Calgary og sønnen dr. J. O. Anderson, M.D., Drumheller. Av barnebarna, 25 ialt, er følgende gifte, fru A. Hegge, Millet, fru R. Horner, New Brigden, Alta. og fru M. Hope, New Westminster. Og saa er det tillike seks barnebarnsbarn.

Av alle barn og svigerbarn var det bare en, pastor Bergsagel, fra Winnipeg som ikke var istand til aa komme.

Ved festmiddagen hvor de nærmeste var samlet ble det uttalt takk til far og mor for alt det de hadde vært og gjort for barna i alle disse aarene. Anderson takket og uttalte at Gud hadde velsignet dem rikelig. Det hadde nok vært baade medgang og motgang i disse femti aarene, men gjennom alt hadde de merket Guds faderlige omsorg og styrelse. Gud hadde aldri lovet bare medgang, men Han hadde lovet aa holde sin haand over sine. Som aarene gikk og de lærte mer og mer aa se at hjertefreden kommer først da naar alt legges i Guds haand, da blir motgangen liksaa stor, og kanskje større velsignelse enn de gode dager.

Særlig gripende ble alvoret paa bakgrunnen av en meget farlig operasjon gullbrudgommen hadde hatt

LIVETS SKJØNNESTE STUND

I et selskap av dannede menneker kom man overens om aa nevne den skjønneste stund i sitt liv.

En ung ektemann nevnte den stund da han fant sin hustru.—En mor som hadde mange barn sa at hennes skjønneste time opprant da hun kunne reise sig fra et farlig sykeleie og saa gledesaaarer i alle sine kjæres øine. — En mann som i sin ungdom var kommet paa gale veier, priste den dag da hans far hadde tilgitt ham og gitt ham faderkysset. — En dikter skildret en kveldstund han hadde sittet paa en fjelltopp og plutselig alle de storslagne omgivelser var blitt badet i den dalende kveldsols purpurglød. — En kjøpmann fortalte at han engang hadde vært truet av en bankerott da en skyldner mot all forventning hadde betalt en gammel gjeld og saaledes reddet ham ut av forlegenheten.

Endelig kom turen til en eldre sykelig dame. Hun bad sig fritatt for aa være med; men da selskapet trengte inn paa henne at ogsaa hun skulle uttale sig, sa hun: "Mitt livs skjønneste stund var den dag jeg efter megen kamp og bange tvil blev sikker paa at min frelser var min og jeg hans. Denne stund har lettet mig alle mine senere dager, ogsaa mine tyngste lidelsestimer. Paa den dag fødtes i min sjel den aandelige glede som skal vare til evig tid."

Kr. Fortellinger.

Ved M. B. Landstad

Vaakn op igjen du Aand som brente i Herrens første vidnehaer, den hær som lysets vaapen vendte mot fiendens stormløp fjern og nær, som vidt om land bar naadens kall og vakte folk i tusentall!

Send skarer ut av vidner fromme, med aand og kraft rust dine bud, la hjelp fra himlen hastig komme, bryt Satans rike ned, o Gud! Din kjærlighet, ditt velde vis, ditt rike komme til din pris!

Om at dele sit brød

John Maclaren fortalte engang at den fineste forklaring til en preken han noen gag hadde hørt, blev git av e kropsarbeider og lokalpredikant som han ved en anledning hørte. I slutningen av sin preken sa denne mand:

"Venner, dere kan undre dere hvorfor jeg er her for at preke, naar jeg efter en ukes haardt arbeide burde hvile; men her er grunden: Jeg kan ikke spise mit brød alene."

Har du selv faat opleve frelse, da ønsker du ogsaa at andre maa faa opleve det samme. Og du vil gjøre det du kan for at andre skal faa del i denne lykke.

bare en maaned før. Da hadde han paany faatt forstaaelse av hva det vil si aa legge sitt liv i Guds haand. Det ble en stund som sent vil glemmes av dem som var tilstede.

Et par dager etter var det søndag, og da var det "aapent hus" for hele menigheten. Da kom det store hus til sin rett. Hjemmet var fylt med blomster og sol. Gullbrudeparret sat foran peisen i storstuen. Pastor F. W. Eide leste opp telegram som hadde kommet fra Norge, fra Winnipeg, fra Wetaskiwin, fra Kelowna. Det var solo-sang paa norsk og engelsk. Blomster ble overrakt fra kvinneforeningen. En minnegave ble presentert paa gjestenes vegne av pastor Eide som ønsket brud og brudom en lang og lys livskveld. Meget stemningsfullt og interessant var det da pastoren etter andakten leste vielsesritualet slik som det var for femti aar siden. De to takket, smilte til hverandre og hjalp hverandre med aa huske forskjellige ting som hadde hendt gjennom deres lange samliv. Glade og lykkelige sa de der. Livet var rikt og fullt og godt.

Som solen gikk ned i et flammende veld av farver og glans over elven og de fjerne aaser bar den bud om den gode livskveld som alle ønsket gullbrudeparret og ogsaa om opstandelsens morgenrøde som er alle Guds barns straalende, lyse haap.

Georg Moi.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i Agusti, 1946.

LÆRE OG LIV MAA HARMONERE

11s.etter Trefoldighet—Matt. 23:1-12

For siste gang talte Jesus i templets forgaard. Og hans tale er rettet mot de skriftlærde og fariseerne. Den er som et langt verop over dem. Det flammer av sorg og harme i hans ord. Ingen hindring hadde vist seg saa sterk mot hans frelsende gjerning som det fariseeiske sind og vesen. er som den evige jøde som ikke vil dø. Og naar vi lytter til Jesus mektige, malende ord, burde vi nok kjenne en skjelve i vaart indre. Har ikke fariseersindet og vesenet ogsaa sine røtter i vaar natur?

Et av hovedtrekkene i dette vesen er en uavlatelig strid mellom lære og liv, mellom aa vite og aa gjøre. Det er ikke bare paa kristendommens omraade at det kan vise seg en slik bred kløft mellom lære og liv, men ogsaa i andre livets forhold. Der kan f.eks. være en politikker som taler vakre ord om kjærligheten til fedrelandet og hva en bør ofre for fedrelandets vell og framgang. Men saa kan det vise seg at den innerste drivfjær hos ham under hans offentlige virksomhet er aa vareta sin egen fordel og faa makt og ære blant mennesker.

Men det er sant og visst at værst blir forholdet naar denne mangel paa harmoni mellom lære og liv viser seg paa det kristelige omraade. Der er dødelig fare naar din kristendom bare er en død viten som ikke setter frukt i ditt liv. Du nøyer deg med aa ha noen meninger om Gud, om Jesus og om kristenlivet, men du tenker ikke paa aa innrette ditt liv deretter. Ditt liv faar gaa sitt eget løp, drevet framover av den gamle Adams vilje. Din kristendom blir i saa fall en blodløs og livløs ting, som du bare tenker paa en sjelden gang, f.eks. søndag formiddag. Men du tar den ikke med deg ut i livets brokede mangfoldighet for aa bruke den der som en makt til aa ordne og beherske ditt liv, som salt og lys i verden. Det er lagnadstungt aa vite hva Guds vilje er, men ikke tenke paa aa la denne Guds vilje være rettesnoren og sentralkraften i ditt liv.

Da blir jo din kristendom bare ord, tomme fraser, men ingen livskraftig virkelighet. Den blir skin uten kraft. "Og skin uten kraft er kirkens værste pest." Ditt egentlige liv med sine sorger og gleder, sitt og arbeid og hvile, lever du utenfor Krist. Han er bare en talefigur for deg. "De sier det, men de gjør det ikke." Aa hvor det ordet av Jesus har domskraft i seg! Ikke minst er prester, teologer og lægpredikanter i fare naar det gjelder dette farlige forhold, dette krav paa harmoni mellom lære og liv. En kan studere og tale Guds ord og likevel forholde seg til kristendommen i utvorteshet, ikke i hjertets inderlighet. En ordets forkynner kan tale om kristenlivets herlighet og dets kamp, han kan bli satt i stemning av sine egne veltalende ord; men i det daglige liv anstrenger han seg ikke for aa leve etter det han lærte.

Skal vi helbredes for den fariseeiske kræft, maa vi i aand og sannhet bli hans disipler som levet det han lærte, og lærte det han levet, vaar Herre Jesus Kristus. Vi maa bli villige til aa fornedres for hans ansikt og ydnykt bekjenne vaar synd. Da vil han frelse oss inn i et nytt liv hvor det blir alvaar med aa leve etter vaar lære, aa gjøre etter det vi vet, selv om vi alltid til vaar ydmykelse vil se at vi ikke naar saa langt som vi ønsket aa naa. "Vet I dette," sier Jesus, "da er I salige, saasant I gjør det."

—H. Arnholt Strand.

Uten hensyn til hvilken side synden vender sit ansikt, saa peker den alltid føttene henimot avgrunden.

ER DET RET AT TROENDE OG VANTRO ARBEIDER SAMMEN FOR MISJONEN?

Av Knut Rettedal

Dette spørmaal er ofte blitt reist, og det dukker stadig op paanyt. Der kan være flere grunder til dette, men kanskje særlig disse tre: 1) Naar uomvendte mennesker blir med i misjonsarbeidet, saa blir dette muligens en hindring for deres omvendelse, de faar en følelse av at de troende anerkjenner dem, og det er en beroligelse for samvittigheten at de er med og gjør en god gjerning.

No. 2: Er det ikke en hindring for Guds sak naar almindelige verdens folk er med i misjonsforeninger, osv.? Den verdslige aand kan saa let kjøle ut og hindre et aandelig godt samvær.

No. 3: Er det ikke imot Guds ord at ufrelste, fortapte mennesker skal være med at redde andre? Disse og lignende spørmaal er reist og staar for mange ubesvaret. Og hvordan skal vi saa ordne os i det praktiske arbeide? Det er vanskelig at svare paa spørmaalet. Men jeg vil dog i fuld bevissthet om ansvaret forsøke at bære frem noen tanker til svar: Forkyndere vil jo gjerne i vor praktiske gjerning og i organisering av vort arbeide indrette os etter Guds ord saa langt vi ser og forstaar. Gir Guds ord os noen veiledning i denne sak? Hvis vi tenker paa forkynner arbeidet, saa er saken klar. Gud har aldrig kalt eller villet at en ufrelst mand skal forkynne evangeliet. En person kan studere, faa kundskaper, ta eksamen uten at 'ha liv i Gud.' En statskirke kan kalde ham til forkynner fordi den er en statskirke som besetter statens embeder med statens utdannede folk. En Guds menighet kan aldrig gjøre det. En misjonsorganisasjon vil aldrig kalde og utsende en verdslig gaardbruker eller haandverker til emissær eller misjonær. De vilde da fornekte sit og sin nasjon og tre Guds ord under fot. Der staar skrevet: Hvad har du med at fortelle om mine lover og føre min pakt i din mund? Salme 50, 16. Det er Herrens ord til den ugudelige. I Esras 2, 59—62 leser vi om en hel del av prestens barn som var med hjem fra fangenskapet i Babel. De blev utelukket som vanhellige fra prestedømmet fordi de ikke kunde gjøre rede for sit fædrenehus og sin fødsel, om de var av Israel. De fantes uverdige til tjenesten for Gud naar de ikke visste om de tilhørte Guds folk og ikke kunde gjøre rede for sin fødsel ind i dette folk. Jesus utsendte aldrig noen med evangeliet før de var blitt hans disipler. Heller ikke apostlene i deres praksis etter pinsedag. Jesus sa: I skal være mine vidner baade i Jerusalem og i hele Judea og Samaria og indtil jordens ende Ap. Gj. 1, 8. I er en utvalgt æt, et kongelig presteskap, et hellig folk, et folk, til eiendom for at I skal forkynne hans dyder som kalte eder fra mørket til sit underfulde lys. 1 Pet. 2, 9.

Blandt forkynnderne maa visst ogsaa reknas sangere og sangkor. Vistnok er det saa at disse levere frem det indhold som andre har formet, salmer og sange som ofte er kristenlæren i utdrag, eller de største sandheter i den mest kortede form. Det kan vel nærmest liknes med en forelesning av de kristelige sandheter. De kan sikkert gjøre meget godt med sangen, om de ikke har liv i Gud, men selv faar de ingen løn av Gud, og de staar i forhold til sit vidnesbyrd, som den lydende malm og den klingende bjelde. 1 Kor. 13, 1. Det er særlig i

foreninger. Men det stiller sig litt anderledes naar det gjelder misjonsforeninger, kvindeforeninger og andre arbeidslag. Deres opgave er vesentlig at samle midler til forkyndelsens fremme, hjemme og ute. Men ogsaa denne gjerning skal vi gjøre paa best mulig maate og i kristelige former.

Hvis nu verdslige mennesker vil gi noe til Guds sak, er det da ret at ta imot det? Ja vist er det saa. Gullet og sølvet hører Herren tli. Det hører Herren til, selv om det er i vantro menneskers hender. Eierne er Gud, husholderen kan være troende eller vantro. Der tales om baade tro og utro husholdere i Bibelen. Om nu en uomvendt mand bruker noe av det gods, han er husholder over til eierens, Herrens sak, skulde da det være galt? Nei tvertimot. Og og hvem tør nekte at ogsaa disse gaver blir ihukommet av Herren. I Ap. gj. 10 leser vi om en hedning Kornelius, som bad til Israels Gud og gav mange almisser til folket. Og Guds engel sa til ham: Dine bønner og dine almisser er steget op til en ihukommelse for Gud, v. 4.

1 Markus 12, 41—44 staar fortalt om dem som la frivillige gaver i tempelkisten. Mange rike la meget. Nu om den fattige enke, som la to øre, sa Jesus: Denne fattige enke har lagt mere end alle de som la i kisten—hun gav alt hun eiede, hele sit livsophold. Det er ingen klander over de rike, som la i kisten. Og det var ingen som hindret dem i at gjøre det. Naar det gjelder kvindeforeninger som arbeider for misionen, saa har jeg aldrig vaaget at opfordre andre end de troende til at bli med i foreningen. Men jeg har heller ikke vaaget at skille ut, og si til noen: du faar ikke bli med.

Jeg mindes en gang vi skulde stifte en kvindeforening et sted. Jeg sa i forsamlingen: Det er de troende kvinner vi vil ha med i foreningen. Da kom en middelaldrende kvinde bort til mig og sa med taarer i øinene: Jeg tenkte at være med i foreningen, men jeg maa nok ikke, for jeg har ikke faat fred med Gud. Hun blev ikke utelukket av foreningen. Jeg sa til hende: Jo, du skal faa bli med, og du maa gjøre alvor av at faa fred med Gud. Jeg tror dette var ret. Jeg tror denne praksis er ret. Den at opfordre de troende til at være med, men kommer saa noen som ikke er bekjendende kristen, saa støt dem ikke bort, men ta imot dem i Kristi kjærlighet. Det har hendt og vil nok hende, om foreningen er ret ledet, at de ikke trives der og forsvinder igjen. Eller ogsaa vil de just der i arbeidslaget faa se, at de andre har noe de selv mangler, og dette fører til frelse og fred i Jesus, men det maa sterkt betones, at det har stor betydning hvordan en forening blir ledet. Er ledelsen i henderne paa verdslige mennesker, saa der ikke blir bedt en bøn eller lest Guds ord, da er det hele forkastelig. Foreningen maa ledes av troende med Guds ord og bøn. Der feiler noe i de foreninger der medlemmerne ikke kan ha felles bønnestunder sammen for arbeidet og for hverandre. Er man redd for verdslige medlemmer, som ikke vil like det, ja, som man muligens vilde miste da, saa er det uaandelig hensyn som maa bort, En maa ta mer hensyn til Gud of hans vilje, saa man ikke mister ham som medlem av arbeidslaget. Vi er Guds medarbeidere i Kor. 3, 9. Maa vi aldrig glemme dette: vi skal faa arbeide sammen med Gud. For en del aar siden skulde man i en av vore byer holde fest for Kinamisjonen. En predikant, som arbeidet i en anden organisasjon, var netop da paa stedet, og han blev spurt om han vilde tale paa festen. Han svarte ja, og til-

"VI VIL GJERNE FAA SE JESUS"

Rundt omkring i verden idag gaar mennesker med det samme ønske som Zakkæus, de vil gjerne faa se Jesus. Hos noen er nysgjerrighet drivkraften, men hos de fleste er det en trang dypt inne i sjelen. "A, om jeg kunde faa se Jesus og lære ham aa kjenne."

Zakkæus var rik, men han var ikke lykkelig. Det var noe derinne i sjelen som ikke kunde tilfredsstilles. Nu hadde han hørt om Jesus, og han vilde nu gjerne faa se og møte ham, kanskje han kunde gi ham det han lengtet efter.

Men hvordan skulde han faa se Jesus? Om han gikk ut blandt den store masse som fulgte Jesus, saa vilde han som var saa liten ikke faa se ett glimt av ham engang.

Men Zakkæus visste raad. Han krøp op i et morbærtre ved veien, der hvor han trodde Jesus vilde komme. —Her satt han nu i spent forventning. Da ser han Jesus og den store skare som følger ham, komme nettop der forbi. Men før han riktig faar sanset sig, stanser Jesus ved morbærtreet og roper: "Zakkæus, skynd dig og stig ned! Ti idag skal jeg bli i ditt hus."

Det er som han ikke riktig tror sine egne ører. Hvorledes kunde Jesus vite at han satt der i morbærtreet—og hvorledes kunde Jesus kjenne ham?

Men Zakkæus lar alle slike tanker fare. Han skynder sig ned og tar imot Jesus med glede.

Og fra den dag Zakkæus fikk Jesus til venn og livsfører, blev han en lykkelig mann.

Kanskje du som leser dette gaar med et ønske der dypt inne i din sjel: "A, om jeg kunde faa se Jesus."—Hør du: Jesus ser dig, han vet om dig, og han roper paa dig: "Skynd dig, stig ned, og kom til mig!"

Du har sikkert hørt denne Jesu milde, kallende røst saa mange ganger. Men hver gang har noe hindret dig fra aa stige ned til Jesus.—Saa mange unge har svart Jesus, at de vilde nok komme, men ikke før de blev gamle. Andre vil vente til det passer bedre.—Jeg glemmer aldri en gammel mann som laa og skulde dø. Jeg satt hos ham de siste timer da livslyset litt etter litt sluktes ut. Da jeg spurte ham om han hadde tatt imot Jesus som sin frelser, saa han bebreidende paa mig og sa: "Synes du ikke jeg er for syk til aa tenke paa slikt nu?"

Jesus hadde kalt paa ham mange ganger. Alltid hadde han utsatt til en annen gang. Nu kalte Jesus for siste gang. Men ogsaa nu hadde han undskyldning, nu var han for syk.—Og saa blev det forsent.

Men du som idag ønsker aa faa se Jesus—hør han kaller paa dig, han venter paa dig, han vil gjøre dig lykkelig. Gjør som Zakkæus. La alle hindringer fare. Skynd dig, stig ned og ta imot Jesus med glede! Ja —skynd dig, det kan bli forsent.—

Jeg er saa glad fordi jeg fulgte Jesu røst og tok imot ham som min frelser i de unge aar. Og derfor vil jeg rope det ut: Kom til Jesus! Og du skal faa del i samme lykke!

Klara Børresen.

føiet: Jeg kjender lite til denne misjons-gren, men naar jeg har reist omkring i landet og truffet paa foreninger som har arbeidet for denne misjon, saa har jeg altid fundet levende kristne. Saa vår hans vidnesbyrd den gang. Er dette et sant vidnesbyrd om vore foreninger ogsaa nu? Vi vil tro det er sant. Og saa langt det er tilfelde, vil foreningen gjøre en misjonnerende og opbyggende gjerning indad i sin egen midte og løfte en sterk haand til hjelp for misjonen utad blandt hedningerne. —Broderbaandet.

When a Child Became My Teacher

(Continued from Page 1)

times, 'Can God really receive an infant who can have no faith?' Wherein is our fallacy? Ah, we regard faith as something that we ourselves can furnish. We will gradually arrive at a point where we think we can say, 'Now we believe.' We think faith is a matter of our accomplishment, an achievement which God recognizes and accepts as a basis for receiving us as His children. When we have become mature enough to believe thus, then there may be sense in being baptized.

"But, my dear people, when do we ever get to where we think we have sufficient faith? If I should have to postpone my baptism until I could stand before God and say: 'Now I really have enough faith, now I have provided and gathered together and can show you so much faith that now you can safely baptize me,' — ah, then I'm afraid that I would still not be baptized. Certainly, I believe. But can I stand before God and say: 'On this my faith you can build. It's a sure foundation. It is strong and ample.' No, I would have to say, 'Not yet.' Thus I'm afraid I'd be postponing and postponing until my dying day. For if a human being is to be received by God on the foundation of his own accomplishment—be it in faith, or be it in works—how can we then endure?

"But here comes Jesus and says: 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.' That is to say: 'I give them the kingdom of heaven, I give them faith, I give them into God's hand.' In short, Jesus gives them the gift of faith from God. To be a child is to accept openly, without deception or doubt—to be a child is to possess more than one knows. To be full-grown is rather to acquire the faculty of dissipating that which one possesses. I do not understand where I must go if I should be required by God to show forth any accomplishment as a fee for admittance to His kingdom. But He is not like that. He gives. He also gives faith.

"The grown-up is a much more unstable and unsafe recipient for the gift of God than the infant we carry to Him. The adult's mind is filled with opposition and enmity to God. He does not, however, reject us. But is it easier for God to give His gift to such a full-grown mind than to a little child? No, we must re-learn what faith is before we can say any more about infant baptism and understand it correctly. Faith is not an accomplishment: faith is God's gift to me in Jesus Christ.

"And now, children, tell me, do you think we can bring a little child to God and have it baptized into His kingdom?"

"Yes," they answered, heartily. The congregation was so quiet that I only whispered: "Amen." But that was loud enough.

As long as I live, I shall never forget what I learned from Idar Bjornar Skog.

* Editor's note: The story above is an excerpt from a chapter in the book "Land of Suspense" by Bishop Eivind Berggrav, well-known for his courageous stand against Nazism in Norway during the days of occupation. His book is translated from the Norwegian by O. Herbert Aanestad and published by Augsburg Publishing House. We trust you will read the story with pleasure and profit.

One morning a Chicago high school teacher, when transferring from one street car to another, was handed a tract. Without looking at it she hurried to board her second car. As she passed the conductor, she absent-mindedly handed him the tract instead of her transfer. He glanced at the title and remarked dryly, "Oh, did he?" She retrieved the tract, surrendered her transfer and hurried to a seat. Then she looked at the leaflet. Its title read, "Jesus Paid It All." — Moody Monthly.

YOUNG PEOPLE'S LUTHER LEAGUE

G. LOKEN, Editor, Outlook, Sask.



REV. G. O. EVENSON
Retiring Y.P.L.L. President of Canada District.

IN APPRECIATION

It is my privilege as past president of the District Young People's Luther League to write a few words of appreciation to be printed in "Shepherd." In looking back over the four years in which it was my signal honor to serve as president it becomes evident that "God has blessed us in all the work of our hands", wherefore it is necessary to say, "Not unto us, not unto us, O Lord, but unto Thy name be the glory and the honor." Thanks be to Him for the blessings He has bestowed through our Luther League work.

God blessed us at our recent convention. That was evident from our opening prayer session Thursday afternoon to the greeting by Pastor Storaasli with which our convention so fittingly closed. That was evident in the stirring messages brought by Evangelist Fauske. That was evident in the various contributions by pastors and leaguers. That was evident in the size of the registered delegation, 268. That was evident in the marvellous way in which the local committees under the direction of Pastor Groettum had made such fine provision for all visitors.

Permit me once again to express my appreciation to my fellow-officers for their splendid co-operation and their untiring efforts in the promotion of our Luther League work. They with me have thanked God for the support given by our local leaguers in our program of holding and winning young people for Christ. God bless you for what you have done in making possible our "Faith in Action" program in our district Luther League.

Now Leaguers, forward into a bright future in our work. All who heard our newly elected president, Pastor Olaf K. Storaasli, in his closing greeting were thrilled at the knowledge that the leadership of our Luther League has passed into his hands. He will, under God, lead us into ever-increasing blessings and accomplishments. Members of the District Executive Committee, be untiring in faithfully supporting your president in prayer and in discharging your responsibilities. Circuit officers, may God be able to say of you that you have been faithful stewards in your positions of responsibility. Local officers, seek God's grace to continue steadfast in your work. Local leaguers, you are each one a human being for whom Christ died, that henceforth you should no longer live unto yourself, but unto Him who for your sakes died and rose again.

CANADA DISTRICT LUTHER LEAGUE, CHRIST WANTS YOU TO BE ALONG with Him in a mighty crusade for Him these coming two years. —G. O. Evenson

—1946 LUTHER LEAGUE BIBLE CAMPS—		
Circuit	Days	Registration
Moose Jaw	10	86
Swift Current	9	120
Southern Alberta	7	100
Camrose and Edmonton	7	197
Peace River	14	105
Saskatoon	12	47
Prince Albert	8	225
Yorkton	9	68
Totals	69	948

"It cannot be that people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people." — John Wesley.



DR. O. K. STORAASLI
Newly elected Y.P.L.L. President of Canada District.

BE DILIGENT IN THESE THINGS

"Let no man despise thy youth . . . Neglect not the gift that is in thee." I Tim. 4:12 and 14.

The Lord is not glorified in His Luther Leaguers when they sit back in silence. In the Church of which Jesus is Lord, there is a real place for young people to testify and to witness. God never intended that only ordained men should tell the old story. The Lord has ordained that all disciples should carry out the great commission under the direction and leadership of His faithful and humble servants who have been called to responsible positions in His church. Each one of us is responsible to God for the gifts that God has given to us.

Let us pray and labour so that imposed formalism does not crowd out democratic freedom of worship and witnessing; so that clerical professionalism is out, and that instead, we shall have **always** in our church, a program of intelligently directed lay witnessing. This true type of Lutheranism results in a confessional church—a church where all Christians confess Christ to a dying world.

Luther Leaguers, yield to the opportunities before you today. Step into the open doors of service before you. Pray for a bold faith in God—a faith that takes God at His word when he says: "Neglect not the gift that is in thee . . . Let no man despise thy youth."

If Canada is to be won for Christ, there will have to be an increasing faithfulness of every Christian to the commands of the Lord. Are you a Christian? Have you gifts? Ask your pastor how your Luther League, and you as a Luther Leaguer can do more to extend the Kingdom of God in this day of grace. —G. L.

District Luther League Convention Moose Jaw, July 25-28

A total number of 268 delegates assembled for the largest Luther League Convention ever to be held in our Canada District.

The meetings were shifted from Central Lutheran to Zion United Church whose spacious building accommodated nicely the Luther Leaguers present. Messages in word and song were brought from Leaguers within all our circuits.

In the absence of Pastor A. M. Vinge, the Bible Studies on the three parables "The Lost Sheep, The Lost Coin, and the Lost Son", were strikingly presented by Pastor Eric Haave. An interesting Bible Study on "Prayer in the Early Christian Church" was given by Pastor A. Mathre.

Our Luther League Evangelist—Sigvald Fauske from Minneapolis brought heart searching and challenging messages on the theme—"Christ Wants You". The phases of these topics which he presented were:

1. Christ Wants You to be Saved.

2. Christ wants you to Live for Him.
3. Christ Wants You to Work for Him.
4. Christ Wants You to be with Him in Heaven Forever.

His first message on "Christ Wants You to be Saved", centered about Rev. 3:20. In this message he pointed out the necessity of hearing the Word, and the dangers in our day of church people listening to this Word, while not hearing with the heart. The central letters of HEART spell EAR. Our ears should be channels through which the Word of God reaches the inner recesses of our hearts.

In his second message he challenged all to present their bodies a living sacrifice to God, under the headings "Pardon", "Peace", "Power", "Partnership".

On the theme "Christ Wants You to Work for Him", he used a four-fold development—"What God claims I yield", "What I yield God accepts", "What God accepts He fills", "What God fills He uses".

In his final message he challenged all to be with Christ in Heaven forever. He showed it is even more necessary to have a Pilot in life than on a ship, if life is not to "end up on the rocks". God has made bountiful provisions to prevent this catastrophe taking place. The concluding challenge of this message was on "Nearing the Port".

Sunday morning many took part in the Lord's Supper. The confessional address was given by Pastor Harold Severtson. The morning worship sermon was given by Pastor Mars Dale. At the afternoon service Pastor Mars Dale presented a challenge to all Leaguers to help gather in the harvest of souls. During this meeting the choral union under the direction of Pastor J. B. Haave presented a fine song service.

Among the highlights of the convention was the commissioning of Miss Joyce Bergh who has been accepted as a missionary to South America.

The new officers of the Canada District Luther League are as follows: President, Pastor O. K. Storaasli, Luther Seminary, Saskatoon; Vice President, Mr. Luther Olson, C.L.C., Camrose, Alta.; Recording Secretary, Miss Judith Ree, Edmonton, Alta.; Treasurer, Rev. M. S. Johnson, S.L.B.I., Outlook, Sask.; P. T. M. Secretary, Miss Esther Lindland, Calgary, Alta.; Junior Intermediate L.L. Secretary, Miss Delores Melsness, Valhalla Centre, Alta.

Summary of Convention Registration

The total registration was 268.

There were 22 pastors; 166 visitors and 80 delegates.

Registration according to Circuit was: Camrose, 9; Edmonton, 15; Moose Jaw, 95; Peace River, 16; Prince Albert, 28; Saskatoon, 39; Swift Current, 24; South Alberta, 21; Yorkton, 17; Manitoba, 2; (U.S.A.), 2. Total, 268. —L. T.

It will help us to understand the distressing conditions in parts of Europe due to shortage of food and supplies to learn that there are whole sections of country where not a single baby born last year or this is still alive. In many instances mothers are unable to nurse their babies, and supplies of wholesome milk simply do not exist.

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